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W. H. Hess¹ has described a method for the estimation of lime in which a mixture of ammonium nitrate and ammonium sulphate is employed, the lime being converted into sulphate in which form it is weighed, the addition of ammonium nitrate rendering the conversion into sulphate rapid and certain.

Ignition in a covered crucible with ammonium sulphate alone is recommended by Schrötter,² the lime being weighed as sulphate. Fresenius also³ recommends, after strong ignition of the oxalate, the addition of a little water and solution in HCl. Strong sulphuric acid is then added in excess, evaporated to dryness and ignited. The oxalate is thus converted into sulphate, in which form it is weighed.

¹ Journal of the American Chemical Society, Vol. xxii., (1900) p. 477.

² Fresenius Quantitative Analysis, Vol. i., (seventh edition) p. 188.

³ Loc. cit.

LANGUAGES OF SOME NATIVE TRIBES OF QUEENSLAND, NEW SOUTH WALES AND VICTORIA.

By R. H. MATHEWS, L.S.,

Corres. Memb. Anthropol. Soc., Washington, U.S.A.

[Read before the Royal Society of N. S. Wales, September 3, 1902.]

SYNOPSIS.—Prefatory. Grammatical structure of the following Australian languages:

Queensland—1 Yualeai. 2 Pikumbil.

N. S. Wales—3 Kawambarai. 4 Wongaibon. 5 Kurnū. 6 Tyakē or

Mystic Language. 7 Dyrirringān.

Victoria—8 Yotayota. 9 Burēba.

Comprehensive Vocabularies of Kurnū, Yualeai and Yotayota words.

In the following pages it is intended to exhibit the grammatical structure of the languages of some tribes in southern Queensland, in the central districts of New South Wales, and in the northern frontier of Victoria, the whole being the result of my own personal researches in the camps of the natives. It is hoped that work of this character will be found of some value to philologists by enabling them to compare the aboriginal tongues of Australia not only among themselves, but with others in different islands of Polynesia, Melanesia, and various parts of the Pacific Ocean.

In two papers¹ recently contributed to this Society I have described the constitution of the native tongues in the south-east corner of South Australia, the whole of Victoria, and the south-east coast of New South Wales

¹ "The Aboriginal Languages of Victoria," with Vocabularies.—Journ. Royal Soc., N. S. Wales, Vol. xxxvi., pp. 71–106. This paper explains the grammatical constitution of six Victorian languages.

"The Thurawal, Gundungurra, and Dharruk Languages," with Vocabulary, op. cit., Vol. xxxv., pp. 127–160.

from Cape Howe to the Hawkesbury River. The article now submitted is representative of the speech of the aboriginal tribes from the northern frontier of Victoria through a wide zone of central and western New South Wales, extending into the southern portion of Queensland at least as far as Maranoa and Burnett Rivers.

The system of orthoepy adopted in this paper is the same as that in my article on "The Aboriginal Languages of Victoria," with the following exceptions:

In the present paper, when the long sound of *a*, *e* and *u*, might be uncertain, these letters are marked thus, *ā*, *ē*, *ū*. In certain cases also where the short sound of *u* might be doubtful if unmarked, it is shown thus, *ŭ*. As far as possible, however, these vowels are not marked.

The usual arrangement of words in a sentence is to place the subject first, then the direct object, and lastly the verb. The indirect object often follows the verb. An adjective qualifying either the nominative or objective, follows the noun. A native speaker puts himself in the time of the event he is narrating; and when it is necessary to quote some person's statement, instead of saying, for example, "Tom told me so and so," he changes the tone of his voice, and repeats the other man's words as nearly as he can. An assertive sentence does not differ in form from an interrogative one, but the distinction is indicated by the modulation of the voice of the speaker.

There are no words, properly so called, corresponding to the English articles *a* and *the*. A blackfellow does not trouble about the abstract idea of a man, a tree, and so on. He speaks of some definite man or tree. The demonstrative pronouns in their various forms supply the place of the definite article. The adverb *here* and its variants, except when used predicatively, is treated in native speech

as a demonstrative, and is then another substitute for the definite article.

1—THE YUALEAI LANGUAGE.

The natives speaking this language are located upon a tract of country in southern Queensland, including the Bokhara. Birrie, Narran, Ballonne and Moonie Rivers, and extend some distance within the New South Wales frontier, where they are met by the Kamilaroi nation. The Yualēai have the same initiation ceremonies as the Kamilaroi, consisting of the *Bora* and its impressive rites, which have been fully described by me in several scientific journals.¹ The social organization among the Yualēai is also the same as that of their Kamilaroi neighbours. The people are segregated into four divisions called Murri, Kubbi, Ippai and Kumbo, which intermarry in conformity with prescribed regulations. Details of this organisation have been given by me in various publications.²

Mr. E. M. Curr, published vocabularies of some dialects in this part of the country in his work.³ No author has, however, hitherto attempted to promulgate the grammar of the language.

NOUNS.

Nouns have number, gender and case.

Number.—There are three numbers, the singular, dual, and plural. Wan, a crow; wangali, a couple of crows; wanburala, several or many crows.

Gender.—In the human family gender is distinguished by using different words:—Urē, a man; inar, a woman. Men collectively are called dēn. Birralidyul, a youth;

¹ "The Bora or Initiation Ceremonies of the Kamilaroi Tribe," Journ. Anthropol. Inst., Vol. xxiv., pp. 411–417; Vol. xxv., pp. 318–339.

² "The Kamilaroi Class System, etc.," Proc. Roy. Geog. Soc., Queensland, Vol. x., pp. 18–34. "Divisions of Australian Tribes," Proc. Amer. Philos. Soc., Philadelphia, Vol. xxxvii., pp. 152–154.

³ "The Australian Race," Vol. iii., pp. 258–268.

mēadyul, a maid; wambundul, a child of either sex. Among animals, mundaia signifies a male, and gunidyarba a female—these words following the creatures' names.

Case.—The principle cases are the nominative, causative, genitive, dative, ablative, instrumental and accusative.

Nominative.—Gareme, a camp; burran, a boomerang; baura, a kangaroo.

Causative.—Urēu madhai bume, a man a dog beat.

Genitive.—Uregu burran, a man's boomerang; inaru dhibai, a woman's yamstick.

Dative.—Dhainhaia garemo, come to the camp.

Ablative.—Nhaia garemi, go away from the camp.

Instrumental.—This takes the same suffix as the causative:—Urēu wan burndu gaiawi, a man at a crow a boomerang threw.

Accusative.—This is the same as the nominative.

It will be observed that the suffixes fluctuate according to the termination of the word to which they are attached. For example, urē takes *gu* in the genitive, whilst inar takes *u* only, for the sake of euphony.

ADJECTIVES.

Adjectives succeed the nouns they qualify, and take the same inflexions for number and case.

Nominative.—Urē burul, a man large. Uregali burulali, a couple of large men, and so on.

Causative.—Urēu burulu burran wannunni, a man large a boomerang threw.

Genitive.—Uregu burulu burran, a large man's boomerang; bauragu burulu dhun, a large kangaroo's tail.

Owing to the euphonic variations referred to in the declension of nouns, the suffix to burul in the two last

examples, is the same in the nominative as in the genitive, but any ambiguity which might arise from this cause is obviated by the differences in the suffixes to urē.

Dative.—Dhainhaia urēa burula, come to the man large.

Ablative.—Nhaia uredyi buruli, go away from the large man.

Adjectives are compared by saying, Gubba nha—guggil murra, good this—bad that.

PRONOUNS.

Pronouns are inflected for number, person and case, and contain two forms of the first person of the dual and plural.

Singular.

	Nominative.	Possessive.	Objective.
1st Person	Ngaia	Ngai-i	Ngunna
2nd „	Nginda	Nginnu	Nginnunna
3rd „	Ngu	Ngungu	Nha

Dual.

1st Person	{ Ngulli Ngulliyu	Ngullingu Ngullingubla	Ngullinya Nungullinya
2nd „	Ngindale	Nginalengu	Nginalinya
3rd „	Yuware	Yuwarengu	Bulanga

Plural.

1st Person	{ Ngeane Ngeaneyu	Ngeanengu Ngeninyella	Nganninno Nganigunnunga
2nd „	Ngindeyu	Nginaingu	Nginnanya
3rd „	Gunnugu	Gunnungu	Gunnunga

The full forms of the pronouns given in the above table are chiefly used in response to interrogations, as for example "Who is here?" and some one answers "Ngaia." "Whose boomerang is this?" may elicit the reply "Ngai-i." Again, the question, "Whom did the kangaroo tear?" might be answered, "Ngunna." In ordinary conversation pronominal suffixes are employed.

Interrogative Pronouns.—Who (singular) ngana? Who (dual), ngananumma? Who (plural), ngangananumma?

Whom belonging to, ngangu? What, minya? What for, minyagu?

Demonstratives.—This, nha. That (near), ngule. That (farther), yuari. That (yonder), yurma. That (in front), murra. That (behind), murrabu. The demonstratives are many and diverse, and can be declined for number and case. A native will frequently indicate the position of anything by giving its compass direction from a tree or other known spot.

There are forms of the pronoun meaning "towards me," "away from me," etc. There is also a causative form, as, Ngaiala, I (will do it).

VERBS.

Ginye appears to have the meaning of "am," and can be used as a substitute for the English verb, "to be," by taking an adjective, wallun, or other suitable word, as in the following example. Dhu is the pronominal suffix representing "I" or Ngaia:

Present Wallundhu ginye, strong I am

Past Wallundhu gillani, strong I was

Future Wallundhu gigi, strong I will be

Imperative—Be strong! Wallun ginga.

In the subjoined conjugation of the verb buma, to beat, the present tense is given in full; but in the past and future, the first person only of the singular is taken:

Indicative Mood—Present Tense.

Sing.	{	1st Person	I beat,	Bumuldunnadhu
		2nd "	Thou beatest,	Bumuldunnindu
		3rd "	He beats,	Bumuldunnangu
Dual	{	1st Person	We, incl., beat,	Bumuldunnali
			We, excl., beat,	Bumuldunnaligu
		2nd "	You beat,	Bumullundhale
Plural	{	3rd "	They beat,	Bumulbulaia
		1st Person	We, incl., beat,	Bumuldunnane
			We, excl., beat,	Bumuldunnaneu
	{	2nd "	You beat,	Bumuldunnadai
		3rd "	They beat,	Bumuldunnagunnagu

In the past and future tenses there are forms of the verb representing differences in the time of the performance of the action. Examples in the first person singular of each tense will illustrate the principle of the inflexion.

Past Tense.

I beat a while ago,	Bumulngenyedhu
I beat yesterday,	Bumulmaianidhu
I beat, say a week ago,	Bumulēnyedhu
I beat long ago,	Bumulawailunnedhu

Future Tense.

I will beat presently,	Bumullidyu
I will beat tomorrow,	Bumulngēdyu
I will beat sometime,	Bumullingwullidyu

Imperative Mood.

Beat, bumulla! Beat not, wāl bumulla!

Conditional Mood.

Perhaps I will beat, Ya bumulliadyu.

There is no special form for the passive voice. The phrase, "a boy was stung by a scorpion," is expressed in Yualeai by the paraphrase, "A scorpion stung the boy."

Middle Voice—Indicative Mood.

Present	I am beating myself,	Bumulngildunnadhu
Past	I was beating myself,	Bumangildunnidyu
Future	I will beat myself,	Bumangilidyu

Imperative Mood.

Beat thyself, Bumulngilia.

Reciprocal—Dual.

Present	We are beating each other,	Ngulli bumullellunna
Past	We were beating each other,	Ngulli bumullellunni
Future	We will beat each other,	Ngulli bumullē.

Plural.

Present We are beating each other, Ngeane bumullellunna,

and so on. All the persons of the dual and plural take this inflection, by using the requisite pronoun.

There is an inflexion of the verb in several expressions to indicate whether two or more persons or things are spoken of, thus:

A couple talking, Gwallellunna
 Several talking, Gwallawabūldhunna
 A couple sitting, Illauingillellunna
 Several sitting, Illauawabūldhunna
 A couple running, Bunnagangillellunna
 Several running, Bunnagawabūldhunna
 A couple fighting, Bumullellunna
 Several fighting, Bumullawabūldhunna
 A couple standing, Wurringillellunna
 Several standing, Wurriwabūldhunna.

There are forms of the verb to express beating going along the road, beating before some event, after some event, after eating, and many others.

To beat again, Illaialu bumullui
 To beat frequently, Illa bumuldhe

ADVERBS.

Yes, nga. No, wal. Now, ila. Yesterday, gimmeanni. Tomorrow, ilāgingi. Bye and bye, ilala. Long ago, ilaluwangan. Always, ilalu. How, gullar? How many, minyangi? Where (singular), minyaia? Where (dual), minyaianda? Where (plural), minyaiandai? Here, nhē. There, ngare. Nhēngaia, here I am.

PREPOSITIONS.

In front, bunnidya. Behind, ngaiga. Inside, muddhuga. Beside me, mirrunda. Outside, wuggidya. Between, biddyunda. Down, nguddali. Up, ngurribali. Other side, gūndar. This side, nuggili. Through, wōanha.

EXCLAMATIONS.

Yah! calling attention. Wai! look out. Winnungga! listen. Ngarrarbang! pity.

NUMERALS.

One, millan; two, bullar; several, burala.

See the vocabulary of Yualeai words at the end of this article.

2—THE PIKUMBIL LANGUAGE.

The Pikumbil tribes are located on the Weir and Macintyre Rivers, Queensland; they adjoin the Yualeai on the east, and speak a dialect of the same tongue. Their initiation ceremonies¹ and divisional systems² are the same as the Kamilaroi, who adjoin them on the south.

I formerly resided some years in Goondiwindi, Queensland, in the Pikumbil territory, and had exceptional facilities for studying the geographic range of the dialects of their language. Travelling on one occasion from Goondiwindi to Miles, Gayndah and Maryborough, and returning by Ipswich and Leyburn, I found the fundamental elements of the native speech throughout was essentially the same, although differing more or less in vocabulary.

The initiation ceremonies³ of the Dippil, Turubul and other tribes in the country just referred to are described in a paper contributed by me to the Anthropological Society at Washington, U.S.A. Particulars of their social organization⁴ are given in articles I communicated to this Society in 1898, and also to the American Philosophical Society at Philadelphia the same year. Rev. Wm. Ridley gives a brief vocabulary of Pikumbil words.⁵

¹ "The Bora of the Kamilaroi Tribes," *Proc. Roy. Soc., Victoria*, Vol. ix., N.S., pp. 137-173.

² "The Totemic Divisions of Australian Tribes," *Journ. Roy. Soc. N. S. Wales*, Vol. xxxi., pp. 156-171.

³ "The Toara Ceremony of the Dippil Tribes of Queensland," *American Anthropologist*, Vol. ii., N.S., pp. 139-140.

⁴ "Australian Divisional Systems," *Journ. Roy. Soc. N. S. Wales*, Vol. xxxii., pp. 81-82; "Divisions of Queensland Aborigines," *Proc. Amer. Philos. Soc.*, Vol. xxxvii., pp. 328-331.

⁵ "Kamilaroi and Other Australian Languages," (Sydney, 1875), pp. 59-60.

A few examples of nouns, adjectives, pronouns, verbs, and adverbs are given below :

NOUNS.

The number, gender and case of nouns are so nearly the same as the Yualeai and Kamilaroi that little remains to be said. Mial, a man; thamar, a woman. Miallu mirri bumea, a man a dog beat. Mirrigu dhun, a dog's tail.

ADJECTIVES.

Adjectives are placed after the nouns they qualify and are declined for number and case. Comparison is effected in a manner similar to the Yualeai.

PRONOUNS.

Pronouns have the singular, dual and plural numbers and are without gender. There is an inclusive and exclusive form of the first person of the dual and plural. The singular number of the nominative and possessive pronouns are as under :

1st Person I,	Nguttha	Mine, Nger
2nd „	Thou, Nginda	Thine, Nginnu
3rd „	He, Nhumbo	His, Nhumbaga

Interrogatives—Ngana, who? Minya, what?

VERBS.

Verbs have the same numbers as the pronouns. There are modifications of the verb-endings to express recent and more remote periods of past and future time, the same as in the Yualeai and Kamilaroi. One example in each tense is given :

Present Tense.

Singular 1st Person, I am beating, Bumunguttha

Past Tense.

Singular	{ I beat just now,	Bumūguttha
1st Person	{ I beat this morning,	Bumulganibattha
	{ I beat recently,	Bumulbyēnthā

Future Tense.

Singular	{ I will beat presently,	Bumulluttha
1st Person	{ I will beat tomorrow,	Bumulngētha
	{ I will beat some time,	Bumulngurritha

ADVERBS.

Yuka, no. Pika, yes. Wanda, where? Certain adverbs, nouns and prepositions of the Yualeai, Pikumbil, and Kawambarai, are subject to inflexion for number and person, in the same manner as in the Wongaibon.

NUMERALS.

Dharrar, one. Buta, two.

3.—THE KAWAMBARAI LANGUAGE.

This dialect of the Kamilaroi language is spoken on the Barwon River about Bogabilla, Boobera, and Tulloona, New South Wales. The Pikumbil people adjoin the Kawambarai on the north-west, and the Yukumbil¹ on the south-east. The Kamilaroi tribes meet them on the south.

NOUNS.

The number, gender and cases of the nouns are so nearly identical with the Kamilaroi, that they will be omitted.

ADJECTIVES.

Adjectives are inflected for number and case like the nouns with which they are used.

PRONOUNS.

As the pronouns resemble the Yualeai, an example of the nominative case only is given :

Singular	{ 1st Person	I,	Ngaia
	{ 2nd „	Thou,	Ngindu
	{ 3rd „	He,	Nguru
Dual	{ 1st Person	{ We, incl.,	Ngulli
		{ We, excl.,	Ngullinguru
	{ 2nd „	You,	Ngindale
	{ 3rd „	They,	Ngurugale

¹ See my "Yookumbil Language," Queensland Geographical Journal, Vol. VII., pp. 63-67.

Plural	1st Person	{ We, incl., Ngeane
		{ We, excl., Ngeaneyel
	2nd „	You, Ngandai
	3rd „	They, Ngurugunnugu

VERBS.

The principal parts of the verb bumulla, beat, are represented in the following conjugation. An abbreviated form of the pronoun is added to the verb stem, to indicate number and person. The whole of the present tense is given, but only parts of the others :

Indicative Mood—Present Tense.

Singular	1st Person	I beat,	Bumuldadhu
	2nd „	Thou beatest,	Bumuldandu
	3rd „	He beats,	Bumuldanguru
Dual	1st Person	{ We, incl., beat,	Bumuldali
		{ We, excl., beat,	Bumuldalinguru
	2nd „	You beat,	Bumuldandale
	3rd „	They beat,	Bumuldagale
Plural	1st Person	{ We, incl., beat,	Bumuldanē
		{ We, excl., beat,	Bumuldaneyel
	2nd „	You beat,	Bumuldandai
	3rd „	They beat,	Bumuldunnugu

Past Tense.

1st Person Singular	{ I beat, indefinite	Bumidhu
	{ I beat this morning,	Bumulngaindhu
	{ I beat yesterday,	Bumulmiēndhu
	{ I beat recently,	Bumullēndhu

Future Tense.

1st Person Singular	{ I will beat presently,	Bumullidyu
	{ I will beat tomorrow,	Bumulngedyu
	{ I will beat, indefinite	Bumullingurridyu

Imperative Mood.

Bumulla, beat !

If we direct one or more to do the beating, we could say, Bumullandu, beat thou ! Bumullandali, beat you two ! Bumullandai, beat you all ! The prohibitive expression would be, Kurria bumulla, beat not. For the dual and

plural the suffixes in the last example could be used. Or, these suffixes could be applied to the negative instead of to the verb, thus : Kurriandu bumulla, beat thou not ! Kurriandale bumulla, but not you two ! Kurriandai bumulla, beat not any of you !

Conditional Mood.

Perhaps I will beat, Bumulliyadhu.

Reflexive.

I will beat myself, Bumaingilidyu.

Reciprocal.

We, dual, excl., are beating each other, Bumullellangura
We, plural, excl., „ „ Bumullellaneyel.

ADVERBS.

Kawam, no. Yo, yes. Thulla, where ? Yelladu, now. Yirraro, by and bye. Ngurago, tomorrow. Yawawunna, perhaps. Kullier, quickly. Muru, well. Ngana, who ? Minya, what ? Minyangai, how many ? Ngua, here. Nungarregi, there. The adverbs “here” and “there” often have the meaning of “this” and “that.” When used in such sense, they serve the purpose of the definite article.

PREPOSITIONS.

Biddhun, between. Wurre, in front. Boadhe, behind. Kubbarunda, on top.

INTERJECTIONS.

Ngibai, surprise ! Ngurragadhul, pity. Burrē, to break wind, (*flatus per anum*), is often done as an interjection in the middle of a conversation, and provokes merriment among both sexes of all ages.

NUMERALS.

One, mal. Two, bular. Three, guliba.

4.—THE WONGAIBON LANGUAGE.

The territory of the Wōngaibon tribe extends from about Booligal up the Lachlan River to Uabbalong ; thence to

Nyngan, Cobar, Paddington, and Ivanhoe. Their initiation ceremonies are of the Burbung type in force among the Wiradhuri tribes, who adjoin them on the east, comprehensive descriptions of which have been given by me elsewhere.¹ The Wöngaibon community is divided into four sections in the same manner as the tribes last mentioned, and similar laws regulate their intermarriages. I have explained the Wiradhuri organization in previous papers to this and other Societies.²

NOUNS.

The number, gender and case of nouns are as follows:—

Number.—The dual and plural are shown by suffixed particles: Singular, *murrawe*, a kangaroo; dual, *murrawegale*, a couple of kangaroos; plural, *murrawebunggo*, several kangaroos.

Gender.—Gender in the human family is denoted by different words. A man, *thurgala*. A woman, *wirringga*. A small girl, *winnarga*. Burai, a boy. Warru, a child of either sex. Men collectively are called *maii*. In speaking of animals, sex is distinguished by the addition of separate words for male and female respectively. Bidyer, a male; *gunal*, a female; *papa*, a cock; *günni*, a hen. These words are placed after the name of the animal whose sex they indicate.

Case.—The cases are the nominative, causative, genitive, accusative, instrumental, dative and ablative.

¹ "The Burbung of the Wiradhuri Tribes," *Journ. Anthropol. Inst.*, Vol. xxv., pp. 295–318; *op. cit.*, Vol. xxvi., pp. 272–285. *Proc. Roy. Soc., Queensland*, Vol. xvi., pp. 35–38. "The Burbung of the Murrumbidgee Tribes," *Journ. Roy. Soc. N.S. Wales*, Vol. xxxi., pp. 111–153. "Initiation Ceremonies of the Wiradjuri Tribes," *American Anthropologist*, Vol. III., N.S. pp. 337–341.

² "The Wiradjuri System," *Journ. Roy. Soc., N. S. W.*, Vol. xxxi., pp. 171–176. "Australian Class Systems," *American Anthropologist*, Vol. ix., pp. 411–416; Vol. x., pp. 345–347.

Nominative.—*Ngura*, a camp. *Mirri*, a dog. *Waru*, a crow. *Guragi*, an opossum. *Bulga*, a boomerang. *Kunni*, a yamstick.

Causative.—*Thurgalagu warru gumi*, a man a child beat. *Guragandu gira dhurra*, an opossum leaves eats. *Mirrigu guragi gutthe*, a dog an opossum bit.

Genitive.—*Thurgallangu ngura*, a man's camp. *Guragangu dhun*, an opossum's tail.

The possessive case of some nouns is shown by suffixing a particle corresponding to the person and number required as in the following table, which exhibits the inflection of *ngura*, a camp.

Singular	{	1st Person	My camp (camp my)	Nguranggadhi
		2nd „	Thy camp	Ngurangganu
		3rd „	His camp	Nguranggalugu
Dual	{	1st	Our, incl., camp,	Nguranggaligi
		Person	Our, excl., camp,	Nguranggaligini
		2nd „	Your camp,	Ngurangganula
Plural	{	3rd „	Their camp,	Nguranggullagula
		1st	Our, incl., camp,	Nguranggangenigi
		Person	Our, excl., camp,	Nguranggangenigini
Plural	{	2nd „	Your camp,	Ngurangganugal
		3rd „	Their camp,	Nguranggalagugal

The foregoing words also have the meaning of "at my camp," etc.

Dative.—*Thai nguranggu yanna*, the camp come to.

Ablative.—*Ngurandi yannaidhi*, the camp go from.

If two or more of anything be claimed, the inflexion of the noun would be:—*Mirridhi*, my dog; *mirrigaledhi*, my two dogs; *mirribunggodhi*, my several dogs; and so on through all the persons and numbers as above.

ADJECTIVES.

Adjectives have the same numbers and cases as the nouns, and are placed subsequent to them: *Thurgala bitthi*,

a man large, Buppir, a very large man or any other thing. Thurgalagu bitthigu murrawe gumi, a man large a kangaroo struck. The suffix is often omitted from one of the words, leaving the noun only, or the adjective only, to indicate number or case, as, mirri bitthigu guragi gutthe, a dog large an opossum bit. Thurgallangu bitthilalanggu bulga, a large man's boomerang.

The comparison of adjectives does not follow the same rules as in European languages, but one article is compared to another in this way: Yuttama nginya—wurrai ngunnai, good this—bad that. There are modifications in the case-endings of nouns and adjectives, depending upon the termination of the word declined.

PRONOUNS.

Pronouns have the nominative, possessive and objective cases as in the subjoined table. There are two forms in the first person of the dual and plural—one in which the person or persons addressed are included with the speaker, and another in which they are exclusive of the speaker.

Singular.

	Nominative.	Possessive.	Objective.
1st Person	Ngadhu	Ngutthi	Dhi
2nd „	Ngindu	Nginnu	Nu
3rd „	Nyillula	Igula	Lugu

Dual.

1st Person	{ Ngulli Ngullina	{ Ngulligi Ngulligina	{ Liggi Liggina
2nd „	Ngindunyula	Nginnula	Nula
3rd „	Nyillubulu	Igubala	Lugula

Plural.

1st Person	{ Ngeana Ngeanuna	{ Ngeanigi Ngeanigina	{ Ngeanaga Ngeanagina
2nd „	Ngindugal	Nginnugal	Nunggal
3rd „	Nyillugala	Igugulla	Nyuggala

Demonstratives.—Nginya, that. Nginyaga, that (in action). Nginyame, that (acted upon). The demonstratives are very numerous and varied, representing different gradations of meaning, depending upon the position of the object referred to in regard to the speaker, and also to the points of the compass. All the pronouns of the third person are in effect demonstratives, which accounts for their irregularity and diversity.

Interrogatives.—Ngandi, who? Ngangu, whose? Minya, what? Minyunggulmai, how many? Widdyündugai, what's the matter? Widdhundu, how?

VERBS.

Verbs have the singular, dual and plural numbers, with the usual persons, tenses and moods. The verb stem and a contraction of the pronoun are incorporated, and the word thus formed is used in the conjugation. There is an inclusive and exclusive form in the first person of the dual and plural.

The following is a brief conjugation of the verb ngēli, to speak:—

Indicative Mood—Present Tense.

Sing. 1st Per.	I speak or talk,	Ngeradhu
„ 2nd „	Thou speakest,	Ngerandu
„ 3rd „	He speaks,	Ngeralula

Past Tense.

Singular 1st Person	I talked,	Ngelgaidhu
	I talked this morning,	Ngelngurrinyedhu
	I talked yesterday,	Ngelngunnidhu
	I talked recently,	Ngeldhumbirradhu
	I talked long ago,	Ngelgumbirngaldhu

Future Tense.

Singular 1st Person	I will talk,	Ngelagadhu
	I will talk presently,	Ngeladhullungadhu
	I will talk tomorrow,	Ngelngurriagadhu
	I will talk in the future,	Ngelwandhagadhu

Any person or number in each tense can be shown by using the necessary pronominal suffix.

Imperative Mood.

Singular	Ngea,	Speak (thou).
Dual	Ngealadha,	Speak (you).
Plural	Ngealagadugal,	Speak (you).

Conditional Mood.

Perhaps I will talk, Ngelagaiadhu

Reflexive.

I am talking to myself, Ngedyillingadhu.

Reciprocal.

We, (dual incl.) talk to each other, Ngelinnangulli

We (plural incl.) talk to each other, Ngelinnangēna

If space permitted, all the above examples could be illustrated through the different persons and numbers.

Some verbs take a special inflection for number, which applies to actions in which two or more persons can take part, as in sitting, fighting, throwing, playing, etc., as in the following example :

Two talking, Ngeallanunnala
Several talking, Ngeallanunnugal

The negative form of any verb is obtained by prefixing kurria, thus, Kurria ngea, speak not.

There are numerous modifications of verbs to express different shades of meaning, as : Wingurrimunnadhu, I sat all the time. Birrumburrayambuldhu, I throw (as a boom-erang) in play.

ADVERBS.

Yes, ngarbu. No, wōngai. Now, dhallungurra. Yesterday, kumbirrangurra. Tomorrow, kumbirragulli. By and bye, dhallunggogulli. Long ago, ngurgambungarru. How, widdyū? How many, minyangalmai? Where, wūndha? Where art thou, wūndhalindu? and so on.

PREPOSITIONS.

Ngunagangura, behind. Willidya, in front. Waiangadha, around. Mugama, inside.

Some prepositions, like the nouns and adverbs, admit of inflexion for number and person, by affixing an abbreviated form of the pronoun :

1st Person	My left (left of me)	Miradhi
2nd	„ Thy left	Miranu
3rd	„ His left	Miralugu

All the persons in each number can be inflected.

EXCLAMATIONS.

Wai! take care! Yah! calling attention. Chuh! silence. Any vocative can be inflected for number.

NUMERALS.

One, mukku. Two, bulagar. Several, būnggo.

As the Wiradhuri and Wongaibon are dialects of the same language, it will be interesting to introduce here a portion of the conjugation of the Wiradhuri verb buma, beat. A contracted form of the pronoun is suffixed to the root of the verb to show number and person. The present tense is given in full, but the first person of the singular will be sufficient to illustrate the past and future tenses.

Indicative Mood—Present Tense.

Singular	{	1st Person	I beat,	Bumarradhu
		2nd	„ Thou beatest,	Bumarrawindu
		3rd	„ He beats,	Bumarralula
Dual	{	1st Per.	{ We, incl., beat,	Bumarrali
			{ We, excl., beat,	Bumarraliguna
		2nd	„ You beat,	Bumarrandubla
Plural	{	3rd	„ They beat,	Bumarragwainbula
		1st Per.	{ We, incl., beat,	Bumarranē
			{ We, excl., beat,	Bumarraneguna
Plural	{	2nd	„ You beat,	Bumarrandugir
		3rd	„ They beat,	Bumarragwainbulella

Past Tense.

Singular 1st Person	{	I beat this morning,	Bumulngurridyu
		I beat, yesterday	Bumulguandhu
		I beat, indefinite	Bumaidhu

Future Tense.

Singular 1st Person	{	I will beat, indefinite	Bumulgiridyu
		I will beat soon,	Bumulyamagiridyu
		I will beat tomorrow,	Bumulngurrigiridyu

Imperative.

Buma, beat! Kurria buma, beat not!

Reflexive.

Bumungadyillindyu, I am beating myself.

There are also reciprocal and other forms of the verb, but as I am preparing a grammar and vocabulary of the Wiradhuri language, no more will be said upon the subject at present.

5—THE KURNU LANGUAGE.

The native tribes speaking the Kurnū language are located on the Darling River from about Tilpa up the river to Bourke, and also up the Warrego River as far as Ford's Bridge. Dialects of the Kurnū are spoken along the course of the Darling River from Tilpa downwards, viâ Wilcannia and Menindie, to Wentworth, a distance of about 350 miles. The Kurnū language extends, with some modifications, from the Darling River to Torawotta Lake and the Barrier Ranges, as well as up the Paroo River as far as the Queensland boundary. The social organization and initiation ceremonies of these tribes were described by me in a former article to this Society.¹ The following elements of the language have been gathered by myself in the Kurnū territory, from reliable old natives.

¹ "The Group Divisions and Initiation Ceremonies of the Barkunjee Tribes," Journ. Roy. Soc., N.S. Wales, Vol. xxxii., pp. 241–250.

Number.—Nouns have three numbers—the singular, dual and plural. Thurlta, a kangaroo; thurlta pakula, a couple of kangaroos; thurlta gutthalagu, several kangaroos.

Gender.—Wimbadya, a man. Burraka, a woman. Kut-tyungga, a young boy. Karnkali, a young girl. Mundhanggura, a baby of either sex. The gender of animals is shown by affixing words indicative of male and female, as thurlta dhuladya, a male kangaroo; thurlta wambukka, a female kangaroo.

Case.—The following are some of the principal cases:—

The nominative indicates anything at rest, and is without flexion, as, kulli, a dog; wimbadya, a man.

The causative represents the subject in action, and takes a suffixed particle, as Wimbadyāwa waku burtatyi, a man a crow killed; kulliwa yerrandyi dhuttadyi, a dog an opossum bit.

Genitive.—Wimbadyana gattheri, a man's boomerang. Kullina gurni, a dog's tail. Burrakana kurnka, a woman's yamstick. The remaining cases are omitted.

ADJECTIVES.

These follow the nouns they qualify, and take the same inflexions for number and case. Wimbadya wurta, a man large. Wimbadyana wurtana gattheri, a large man's boomerang. Wimbadyawa wurtawa gattheri ngartatyi, a large man a boomerang threw.

Comparison of adjectives is effected by such expressions as "this is good—that is bad," and so on, in a similar manner to those of the Thoorga.¹

PRONOUNS.

Pronouns have number, person and case. There are "inclusive" and "exclusive" forms for the first person of

¹ "The Thoorga and Yukumbil Languages," Queensland Geographical Journal, Vol. xvii., pp. 49–73.

the dual and plural. The following table exhibits the nominative of the singular, dual and plural:

Singular	{	1st Person	I,	Nguppa
		2nd „	Thou,	Ngimba
		3rd „	He,	Wuttha or gitthu
Dual	{	1st Person	{ We, inclusive, Ngulli	
			{ We, exclusive, Ngullingulu	
		2nd „	You,	Ngupangalu
Plural	{	3rd „	They,	Wutthawula
		1st Person	{ We, inclusive, Nginna	
			{ We, exclusive, Nginnanda	
	{	2nd „	You,	Ngurtana
		3rd „	They,	Wutthēda

The possessive and objective pronouns are as under:

Singular	{	1st Person	Mine, Ngari	Me, Ngunnha
		2nd „	Thine, Ngoma	Thee, Ngumma
		3rd „	His, Watthunegi	Him, Wutthana

There are modifications of the objective pronouns to mean "towards me," "away from me," etc., as in the annexed examples:

Singular	{	1st Person	Towards me,	Ngunnhari
		3rd „	Towards him,	Gitthunari
Dual	1st „	Towards us, incl.,	Ngullinari	
Plural	1st „	Towards us, incl.,	Nginnanari	
Singular	{	1st Person	From me,	Ngunnarndu
		3rd „	From him,	Gittharndu
Dual	1st „	From us, incl.,	Ngullinarndu	
Plural	1st „	From us, incl.,	Nginnanarndu	

With me, or close to me, is Ngariri.

In each of the foregoing examples, the inflections can be applied to all the persons of the singular, dual and plural.

Interrogatives.—Who (singular), windyaka. Who (dual), windyula. Who (plural), windy-windyi. Whose, windyakunagi. What, minnha. What for, minnhamundi.

Demonstratives.—This, giki; that, wutthana.

VERBS.

Verbs have the same numbers and persons as the pronouns, with the usual tenses and moods. Tables of conjugations of verbs are omitted for want of space, but a tolerably full list of verbs will be found in the vocabulary. There are two forms in the first person of the dual and plural—the "inclusive" and "exclusive."

ADVERBS.

Yes, ngi. No, ngatthu. Here, kungara. There, wurra. Yonder, wurityalinnaga. To-day, kailpominka. Yesterday, yillana. To-morrow, wambinna. By and bye, kunnidilli. Long ago, kundindyi. In the future, windhura. First, mirriga.

Where art thou, windyarra ngimba. Where goest thou, windyawarra dhani ngimba. How, nūnguna. How many, ngulthurra.

PREPOSITIONS.

In front, mirrika. In rear, nguuda. Between, bukkulu. Beside, gungo. Down, baikabika. Up, wunggalu. Inside, ngunggaru. The other side, murlāka. Outside, dhurna-murlaka. At my back, dhurna ngariri.

See the vocabulary of Kūrnū words at the end of this article.

6—THE TYAKE, OR MYSTIC LANGUAGE.

I have on several occasions reported the existence of a secret or cabalistic language used only by the men at the initiation ceremonies of several native tribes in New South Wales.¹ While the novitiates are away in the bush with the elders of the tribe, they are taught a mystic name for

¹ Journ. Anthropol. Inst., (1896) Vol. xxv., p. 310. Proc. Royal Soc., Queensland, Vol. xvi., p. 37. Proc. Amer. Philos. Soc., Phila., Vol. xxxix., p. 471. Journ. Royal Soc., N.S. Wales, Vol. xxxii., pp. 249, 250. Congrès Internat. d'Anthrop. et d'Archéol. préhist., Compte Rendu, 12me Session, p. 491.

surrounding natural objects, animals, parts of the body, and short phrases of general utility. The language varies in different communities.

On the present occasion I am furnishing the names of several animals and a few other words, in the mystic language used among the initiated men of the Kūrñū tribe. The English words are given in the first column; the ordinary native equivalents in the second; and the secret or mystic words in the last column.

ENGLISH.	KURNŪ.	MYSTIC.
Kangaroo	Thurlta	Burnki
Black Opossum	Ngalkika	Kulla-niltillinya
Bandicoot	Burakunya	Wanganyalui
Porcupine	Yarrali	Kurlu-burkaki
Dog	Kulli	Munnidi
Grey opossum	Yerrandyi	Nguraninninyi
Padamelon	Murrinya	Yalēngga
Kangaroo-rat	Gulatyā	Burndali
Eaglehawk	Wurrigu	Wundamurra
Black duck	Ngultha	Barrimbarri
Curlew	Willaru	Kapimuku
Scrub turkey	Lauan	Mendhimugga
Diver	Ngurtadya	Burrakamuku
Teal duck	Kultaba	Mipperu
Wood duck	Gunali	Wundammur
Emu	Kulthe	Thittigilyu
Crow	Waku	Wakuburnki
Ground iguana	Burna	Mūrñibungu
Tree iguana	Gugar	Munkamurra
Jew lizard	Gani	Wurrangura
Black snake	Kullali	Waiwai
Carpet snake	Bulthamuddyera	Kadhu
Penis	Wira	Mendiburnki
Testicles or scrotum	Mulu	Kurlu-burkaki
Vulva	Būlli	Kurla
Copulation	Bainngullana	Baingulla
Anus	Dhitti	Dhittimukku

It will be observed that some of the mystic names in the above list are formed from the common, by means of an additional word; thus, burnki is added to waku, the common native word for crow, to form the mystic name of that bird. Again, the porcupine is distinguished by the same name as the human scrotum. I have before observed obscenity connected with the porcupine in other tribes.

The following is a short list of words from the mystic language of the Kamilaroi tribe, which I collected when attending the Bora ceremony held at Tallwood in 1895¹:—

ENGLISH.	KAMILAROI.	MYSTIC.
Kangaroo	Bundar	Ungogirgal
Opossum	Mute	Birredburaburai
Dog	Buruma	Gungumoa
Eaglehawk	Thirril	Dhindhurringa
Emu	Dhinōan	Ungodhulli
Tree iguana	Yurundiali	Birridhunbillirnga
Carpet snake	Yabba	Milngulli
Penis	Dhun	Dhunburringa
Testicles	Buru	Būrumbunna
Vulva	Yangal	Wungodhe
Copulation	Thadha	Wunggogurrilli
Anus	Nyi	Murumburnge
Head	Koga	Kubbadhirba
Forehead	Ngulu	Ngulumbal
Hair of head	Kah	Budhubudhulnga
Eye	Mil	Millungga
Nose	Muru	Murunggun
Ear	Binna	Binnēyulaui
Mouth	Ngaih	Ngaimballumbu
Thigh	Dhurra	Gunnimbar
Foot	Dhinna	Gungu
Teeth	Yira	Yirambunna
Fire	Wi	Buddhamur
Smoke	Thu	Thugabil

¹ "The Bora of the Kamilaroi Tribe," Proc. Roy. Soc., Victoria, Vol. IX., N.S., pp. 137 - 173.

ENGLISH.	KAMILAROI.	MYSTIC.
Water	Kolli	Wungothubbil
Boomerang	Burran	Wanggaribül
A stone	Yarral	Wallamari
Father	Baina	Muddhamunna
Elder brother	Daidhi	Muddhunga
Clever man,	Wirringan	Gundaïdhar
A man	Giwir	Maimba
A woman	Inar	Winnilwanga
Behold!	Ngummilla	Unggomilli
Camp	Wullai	Nyimarai

In ordinary Kamilaroi conversation, *kutthabulda* is the noise made while copulating, and *burrabunda* means emission. If anything remarkable or jocular is being narrated, one or more of the hearers will exclaim "*Kutthabulda!*" or "*Burrabunda!*" or perhaps both words will be interjected by different persons. They are used indiscriminately by men and women.

7—THE DYIRRINGAN LANGUAGE.

The remnants of the Dyirringan tribe occupy the northern half of the county of Auckland, on the south-east coast of New South Wales. They are bounded on the north by the Thoorga-speaking people, whose language I have elsewhere dealt with.¹ On the south are the Thāwa and other tribes, whilst the Muddhang and Ngarrugu occupy the country to the west. Stretching southerly along the sea-coast from the Dyirringan territory to Cape Howe, and onward into Victoria as far as Anderson's Inlet, into which the Tarwin River empties, in the county of Buln Buln, all the languages are similar in grammatical structure² to the Dyirringan, although some of them differ considerably in vocabulary. I have also observed here, as in other districts, that two

¹ Queensland Geographical Journal, Vol. xvii., pp. 49–60.

² See my "Aboriginal Languages of Victoria," Journ. Roy. Soc., N. S. Wales, Vol. xxxvi., pp. 71–106.

dialects may differ widely in intonation, although the changes in vocabulary are comparatively slight, which gives the superficial observer the impression that they are altogether unlike.

The initiation ceremonies of the Dyirringan are described in an article which I communicated to the Anthropological Society at Washington, U.S.A., in 1896.¹ In common with certain other tribes, their intermarrying laws, and the Kudsha ceremony, are also dealt with by me in a previous article to this Society in 1900.² The Dyirringan is one of an aggregate of tribes whose sacred songs I have learnt and published, with the accompanying music, in a paper contributed to the Royal Geographical Society of Queensland.³ These are the first sacred songs of the Australian Aborigines which have ever been set to music.

NOUNS.

There are three numbers—singular, dual and plural.

Number.—Baiil, a man; baiilwula, a couple of men; baiilma, several men.

Gender.—Mulidya, a woman. Baiil, a man. Būrru biangwa, a male kangaroo. Būrru ngigwa, a female kangaroo.

Case.—The principal cases are the nominative, accusative, causative, genitive, instrumental, dative and ablative. The nominative simply names the subject at rest, as, Baiil bagama, the man sits. The causative indicates the agent of a transitive verb, as, Baiillu wingal wammaba, a man a child beat.

¹ "The Bunan Ceremony of New South Wales," American Anthropologist, Vol. ix., pp. 327–344, plate vi.

² "The Organisation, Language and Initiation Ceremonies of the Aborigines of the south-east coast of New South Wales," Journ. Roy. Soc., N. S. Wales, Vol. xxxiv., pp. 263–264, and 276–281.

³ "Aboriginal Songs at Initiation Ceremonies," Queensland Geographical Journal, Vol. xvii., pp. 61–63.



The possessive case is represented by a suffix to the name of the property as well as to that of the owner. Baiilla mirrigangwa, a man's dog. Mirriga wingalangwa, a dog's puppies. Anything over which possession can be exercised is subject to inflexion for number and person:

Singular	1st Person	My camp (camp my)	Badhaldya
	2nd „	Thy camp	Badhalnyi
	3rd „	His camp	Badhalwa

and so on through the dual and plural numbers.

Instrumental.—Wannungala yerrabandya warrangandu, who threw at me a boomerang. The accusative is the same as the nominative. Dative.—Ngurani, to a camp. Ablative.—Nguradyan, from a camp.

ADJECTIVES.

Adjectives follow the nouns they qualify, and take the same declensions for number and case. They are compared as under: Jummaga nyan—dhauat nyanya, good this, bad that. Jummagumma nyanya, this is very good.

When an adjective is used as a predicate, it can, by applying the proper postfixes, be converted into a verb, as in the word mündur, strong:

Singular	1st Per.	I am strong,	Mündur-gaiamungga
	2nd „	Thou art strong,	Mündur-gaiadyamung
	3rd „	He is strong,	Mündur-gaiadyama

This inflexion extends to all the persons of the dual and plural, and to the past and future tenses.

PRONOUNS.

There is a distinctive form of the first person of the dual and plural, according as the individual spoken to is included or excluded:

Singular	1st Person	I,	Ngaialu
	2nd „	Thou,	Indigal
	3rd „	He,	Waralu

Dual	1st Person	{ We, inclusive, Ngaiaंगा
	2nd „	{ We, exclusive, Ngaiangulu
	3rd „	{ You, Indigumbul
Plural	1st Person	{ They, Waraligimbula
	2nd „	{ We, inclusive, Ngaianyin
	3rd „	{ We, exclusive, Ngaianyilla
		{ You, Indiganyu
		{ They, Waraligima

The following are the possessive pronouns of the first person singular—the other numbers being passed over:

Singular	1st Person	Mine, Ngaialunggual
	2nd „	Thine, Indigunggual
	3rd „	His, Waraliminyawa

There are two sorts of possessives—those which have just been mentioned, and those which are suffixed to a noun as badyaldya, my camp, exemplified in a previous page.

There are forms of the pronoun signifying “away from me,” “towards me,” etc., which need not now be particularised.

Demonstratives.—This, nyan; that, nyanya. These and other forms are very numerous, and are inflected for number and case, as in the Thurrawal and Thoorga, thus:—

Singular—Baiil mündur nyanya, man large that.

Dual—Baiilwula mündurwula nyangimbula, men large those

Plural—Baiilma mündurma nyangima, men large those.

Interrogatives.—Wannunggal, who? Wannunggul, whose? Minya, what? Minyanē, what for?

Pronominal suffixes, in abbreviated forms, are used in great number and variety in the declension of nouns, adjectives, verbs, prepositions, adverbs, and interjections; examples of which are given under these parts of speech in the present paper.

VERBS.

The verb “to be” has apparently a substitute in the word gaia, which is inflected for number and person.¹ If an

¹ “The Aboriginal Languages of Victoria,” Journ. Roy. Soc., N. S. Wales, Vol. xxxvi., pp. 71–106.

adjective, adverb, or other suitable word be taken as a predicate, we get the example given in an earlier page, under the head of "Adjectives": Mündur-gaia-mungga, strong am I, and so on.

Following is the conjugation of the principal elements of the verb wamma, to beat or strike:

Indicative Mood—Present Tense.

Sing.	{	1st Per.	I beat,	Wammamungga
		2nd „	Thou beatest,	Wammamangi
		3rd „	He beats,	Wammama
Dual	{	1st Per.	{ We, incl., beat,	Wammamunga
			{ We, excl., beat,	Wammamungalu
		2nd „	You beat,	Wammamumbul
Plural	{	3rd „	They beat,	Wammamumbula
		1st Per.	{ We, incl., beat,	Wammamunyan
			{ We, excl., beat,	Wammamunyilla
Plural	{	2nd „	You beat,	Wammamunyu
		3rd „	They beat,	Wammamundya

Past Tense.

Sing.	{	1st Per.	I beat,	Wammabagga
		2nd „	Thou beatedst,	Wammabangi
		3rd „	He beat,	Wammaba
Dual	{	1st Per.	{ We, incl., beat,	Wammabanga
			{ We, excl., beat,	Wammabangalu
		2nd „	You beat,	Wammabambul
Plural	{	3rd „	They beat,	Wammabambula
		1st Per.	{ We, incl., beat,	Wammabanyan
			{ We, excl., beat,	Wammabanyilla
Plural	{	2nd „	You beat,	Wammabanyu
		3rd „	They beat,	Wammabandya

Future Tense.

Sing.	{	1st Per.	I will beat,	Wamayābulla
		2nd „	Thou wilt beat,	Wamayibulla
		3rd „	He will beat,	Wamabulla
Dual	{	1st Per.	{ We, incl., will beat,	Wammangabulla
			{ We, excl., will beat,	Wammangūlabulla
		2nd „	You will beat,	Wammūlbulla
Dual	{	3rd „	They will beat,	Wammūlabulla

Plural	{	1st Per.	{ We, incl., will beat,	Wammanyābulla
			{ We, excl., will beat,	Wammanyūlabulla
		2nd „	You will beat,	Wammanyubulla
Plural	{	3rd „	They will beat,	Wammandyabulla

A negative meaning is given by means of an infix, ña, between the verb stem and the abbreviated pronoun:

Wamma-ña-mungga, I beat not, and so on, through all the parts of the verb.

Imperative.

There are affirmative and negative forms of the verb:—

Singular	Beat, Wamma	Beat not, Wammanyāwi
Dual	Beat, Wammul	Beat not, Wammanyawul
Plural	Beat, Wammanyu	Beat not, Wammanyanyu

Conditional.

Perhaps I will beat, Wamayābulla-wanda, and so on for the rest of the persons and numbers.

Reflexive.

Present	I am beating myself,	Wammullimungga
Past	I did beat myself,	Wammullibagga
Future	I will beat myself,	Wammulliyābulla

This inflection applies to all parts of the verb.

Imperative-reflexive.

Singular	Beat thyself,	Wammulli
Dual	Beat yourselves,	Wammullul
Plural	Beat yourselves,	Wammullūnya

Reciprocal.

This form of the verb is of course restricted to the dual and plural:

Dual.	
We, incl.,	are beating each other, Wammullidyagunga
We, excl.,	„ „ „ Wammullidyagungalu
Plural.	
We, incl.,	are beating each other, Wammullidyaganyan
We, excl.,	„ „ „ Wammullidyaganyilla

Imperative-reciprocal.

Dual Beat each other, Wammadyagalul

Plural Beat each other, Wammadyagalūnyu

There are numerous modifications of the verb to convey different shades of meaning, a few examples of which may be given:—Wammabandya. struck me; wammaguban, struck thee. Warranganwai yellindyarria, a boomerang bring to me. Yellinyilliwai, bring this direction. Yellimungga, I carry or bring.

The verb takes an inflection for the same number as the object noun:

Būrru nyambugga, a kangaroo saw I.

Būrrula nyabugālu, a couple of kangaroos saw I.

Būrruma nyabugana, several kangaroos saw I.

PREPOSITIONS.

The equivalents of our English prepositions are in some cases separate words, but are also frequently expressed by a verb. A few short sentences will illustrate the application of these rules:—Būrru, between, or in the middle. Wurrenanggi, the other side. Nguluwan, in front. Gar-ranggañ, behind. Irritgundi, inside. Nguttandya, outside. Gurrano, up (a river). Wullungurri, down (a river etc.). Nyaninggo, close.

The following verbs convey a prepositional meaning:—Dhumala dhurātyububugga, scrub through went I. Bungguri dhullibumungga, hill up go I. Bungguri nyirrumungga, hill down go I. Bungguri bullāwugūngga, hill on the side of go I, or I go on the side of the hill. Ngugangga yendinyellima, water across comes he.

Some prepositions can be inflexed for person and number:

Singular	{	1st Person	In front of me,	Nguluwandya
		2nd	„	In front of thee, Nguluwandyin
		3rd	„	In front of him, Nguluwangung

and so on through the dual and plural numbers.

ADVERBS.

The following are a few of the more commonly used adverbs:—Yes, ngāwe. No, thuggail. Today, munnago. Perhaps, wanda. By and bye, bulla. Long ago, warralingo. From yonder, warrabiggidyan. How, yua. Whither, wandyinni. Whence, wandyidyin. Soon, yunggo. How many, yuagailuma. What is the matter, minyanggūndu.

Certain adverbs can be inflected for number and person:

Singular	{	1st Person	Where am I,	Wandyia
		2nd	„	Where art thou, Wandyawili
		3rd	„	Where is he, Wandyawanni

and so on through all the persons, numbers and tenses.

CONJUNCTIONS.

The general absence of conjunctions is attributable to the numerous modifications of the verbs and pronouns, by means of which sentences are brought together without the help of connecting words. We sometimes find an intrusive letter or syllable used between words, to prevent hiatus, which serves the purpose of a conjunction.

INTERJECTIONS AND EXCLAMATIONS.

These parts of speech are not numerous:—Calling attention, yai! in the singular; yaiawul! in the dual; yaianyu! in the plural.

NUMERALS.

One, mirdindhal. Two, dyirriba. Three, turungadya.

8—THE YOTA-YOTA LANGUAGE.

This language is spoken by some small tribes on the Murray River, from Cobram for some distance below Echuca extending into Victoria as far as Shepparton, and into New South Wales to Deniliquin. On the south they are bounded by the Thaguwurru nation,¹ and on the north by the

¹ "The Aboriginal Languages of Victoria," Journ. Roy. Soc., N. S. Wales, Vol. xxxvi., pp. 71 - 106.

Wiradhuri, but the Yota-yota people have apparently kept their language distinct from those of their neighbours. On this account it is important from a linguistic point of view, and I consider myself fortunate in being the first to report its grammatical structure. Considerations of space will however, render it necessary to deal only with the fundamental elements of the language.

Mr. E. M. Curr, gave vocabularies of some tribes in this region in his work,¹ but he left the grammar of the language untouched.

The ceremonies of inauguration and the laws of inter-marriage of this tribe, among others, are described in an article I contributed to the Anthropological Society at Washington, U.S.A., in 1898.²

NOUNS.

Number.—Nouns have the singular, dual and plural. Buttya, an opossum; buttyal, a pair of opossums; buttyau, several opossums. Winyar, a woman; winyandyal, a couple of women; winyanboga, several women.

Gender.—There are two modes of indicating gender—by using different words for the masculine and feminine, or by adding words meaning male and female respectively. Yiyir, a man. Winyar, a woman. Nunyunbunna, a girl. Nyawoga, a maid. Dhuddhiwa, a girl. Who has just attained puberty. Yiyirram, a boy. Málnega, a youth. Gudhupka or yarka, a child of either sex. Bukka nhalma, a male dog. Bukka nhana, a female dog. Baiamal nungea, a cock swan. Baiamal nhana, a hen swan.

Case.—The principal cases are the nominative, causative, genitive, dative, ablative, instrumental and accusative.

¹ "The Australian Race," Vol. III., pp. 570–589.

² "The Victorian Aborigines: their Initiation Ceremonies and Divisional Systems," American Anthropologist, Vol. XI., pp. 326–330, with map showing distribution of the native tribes of Victoria.

Nominative.—Wŭnya, a boomerang. Kangupka, a perch. Nukkin, the tail of an animal. Dungula, a river. Manung, a camp.

Causative.—Yiyirril wunya munnin, a man threw a boomerang. Winyarril kangupka mummun, a woman a perch caught. Bukkal buttya yinnin, a dog an opossum bit.

Genitive.—Yiyirrin wŭnya, a man's boomerang. Winyarrin nŭnyir, a woman's yamstick. Buttyan nukkin, an opossum's tail.

Dative.—Dungulung, to the river.

Ablative.—Dungulin, from the river. Manungyin, from the camp.

Instrumental.—Ngango yiyir wŭnyal munin, I at a man a boomerang threw.

Accusative.—The same as the nominative.

ADJECTIVES.

Adjectives are declined for number and case, and are placed after the qualified noun. Yiyir dunngidya, a man large. Yiyirral dunngidyal, a couple of large men. Yiyarrau dunngidyau, several large men. Yiyirril dunngidyil buttya tuttain, a large man an opossum killed. Yiyirrin dunngidyin wunya, a large man's boomerang.

The remaining cases are declined the same as the nouns. Comparison of adjectives is effected in a manner similar to that employed in the Thoorga.¹

PRONOUNS.

Pronouns have three numbers and the usual cases. The first person of the dual and plural contains two pronouns, the first of which includes both the speaker and the party addressed, but the second excludes the party spoken to. These are marked "incl." and "excl." respectively. Some

¹ "The Thoorga Language," Queensland Geographical Journal, Vol. XVII., pp. 49–73.

of the nominative and possessive pronouns are as here tabulated:

Singular	{	1st Person	I,	Ngango	Mine,	Ngini
		2nd	„	Thou,	Ngunnungo	Thine, Ngini
		3rd	„	He,	Nha-ungo	His, Dinnin
Dual.						
1st Person	{	We, incl.,	Ngalngingo	Ours, incl.,	Ngalungun	
		We, excl.,	Ngullungo	Ours, excl.,	Ngullan	
2nd	„	You,	Bullungo	Yours,	Bullan	
3rd	„	They,	Ngamulngo	Theirs,	Damalinya	
Plural.						
1st Person	{	We, incl.,	Ngündingo	Ours, incl.,	Nguandan	
		We, excl.,	Ngannango	Ours, excl.,	Ngannan	
2nd	„	You,	Nhoorango	Yours,	Nhuran	
3rd	„	They,	Ngamungo	Theirs,	Ngamunyin	

The third personal pronoun has various forms, and is often used as an ordinary demonstrative. There are pronouns meaning “me,” “myself,” “towards me,” “from me,” etc., the same as illustrated by me in dealing with other languages. There are also causative forms of the nominative pronouns which must be passed over for want of space.

Interrogatives.—Ngani, who (singular). Nganibula, who (dual)? Nganinhura, who (plural)? Nganinguddha, who for? Nganinnat, who from? Nganinarak, who with? Minnhē, what? Minnhetgudda, what for? Minnhalda, what with?

Demonstratives are used in great number and variety, exhibiting niceties of expression in regard to the location of the person or thing spoken of. These demonstratives include the different points of the compass.

VERBS.

Verbs have the same numbers, persons, tenses and moods as those of the Thurrawal language,¹ and although the

¹ “The Thurrawal Gundungurra and Dharruk Languages,” Journ. Royal Soc., N. S. Wales, Vol. xxxv., pp. 127 - 160.

suffixed particles differ, they are applied in a similar manner, as represented in the following conjugation of the verb mullin, to beat:

Indicative Mood—Present Tense.

Singular	1st Person	I beat,	Mullinnga
	2nd „	Thou beatest,	Mullinnginna
	3rd „	He beats,	Mullinda
Dual	{ 1st Person		{ We, incl., beat, Mullinngalngin
	{ 2nd „		{ We, excl., beat, Mullinngulla
	{ 3rd „		{ You beat, Mullinbullak
Plural	{ 1st Person		{ We, incl., beat, Mullinyuandak
	{ 2nd „		{ We, excl., beat, Mullinyanak
	{ 3rd „		{ You beat, Mullinhurak
		They beat,	Mullindamulu
		They beat,	Mullindamnak

One example each in the past and future tenses will be sufficient:—

Past Tense.

Singular 1st Person I beat, Mullēnnga

Future Tense.

Singular 1st Person, I will beat, Mulliaknga

Imperative Mood.

Beat, Mullēl. Beat not, Kuddhagana mullēl

Condition Mood.

Perhaps I will beat, Yōtadyin mulliaknga.

Reflexive.

I am beating myself, Mullinnganyen.

Reciprocal.

We (dual) are beating each other, Mullēdhanngulla

We (plural) „ „ „ Mullēdhanyanak

ADVERBS.

No, yota. Yes, ngōwi. Today, kannanngur. Tomorrow, barpirrik. Day after tomorrow, yiyirrak-kanangar. Now, yimmalang. By and bye, dyinyanguna. Long ago, pappura-

bunnarak. I don't know, ngai. Perhaps, yotadyin. Where waga? Whereabouts, wannhul? Whither, wannhalmuty? Whence, wūnyin? How, wannhalum? When, wummir? There, nhullai; there, farther, dungubbera; there, farther still, ngungabunnarak. Yonder, dhumnala.

NUMERALS.

One, iāwa. Two, būtyobal.

See the vocabulary of Yota-yota words at the end of this article.

9—THE BUREBA LANGUAGE.

This native tongue is spoken on both sides of the Murray River, from Swan Hill upwards till met by the Wambawamba, Giāni-giāni, Yabula-yabula and Yota-yota. Below Swan Hill, and extending right down the Murray to Wentworth, are several small tribes, such as the Watti-watti, Lātyu-lātyu, Muti-muti, Nyerri-nyerri, Darti-darti, and some others. Towards the north-east these tribes are met by the Birraba-birraba and Itha-itha communities, whose languages have been described by me elsewhere. All these triblets speak dialects having the same constitution as the Burēba, bearing also strong affinities to the Tyattyalla, but they differ more or less among themselves in vocabulary. Considerations of space will preclude more than a cursory outline of the chief elements of the language. The social organisation and "man-making" ceremonies of all the above mentioned tribes are described by me in an article to this Society in 1898.¹

NOUNS.

The number and gender of nouns are on the same principle as those of the Tyattyalla.² Although the dual is generally

¹ "The Group Divisions or Initiation Ceremonies of the Barkunjee Tribes," Journ. Roy. Soc. N.S. Wales, Vol. xxxii., pp. 240-250 with map.

² "The Aboriginal Languages of Victoria," Journ. Roy. Soc. N.S. Wales Vol. xxxvi., pp. 71-106.

used, a trial is often met with in some of the languages mentioned in the above paragraph.

Case.—The nominative and accusative are not declined, as wan, a boomerang; laiur, a woman.

Causative.—Laiuru bupu dhaka, a woman a child beat.

Every object over which ownership can be claimed is subject to inflexion for number and person:—

Singular	{	1st Person	My boomerang,	Wanak
		2nd „	Thy „	Wanin
		3rd „	His „	Wanuk
Dual, 1st Per.	{	Our, incl.,	boomerang,	Wanal
		Our, excl.,	„	Wanallung
Plural, 1st Per.	{	Our, incl.,	boomerang,	Wanangura
		Our, excl.,	„	Wanangandang

There are also case-endings for the instrumental, dative and ablative.

ADJECTIVES.

Adjectives follow the qualified noun, and take the same declensions. They are compared like the Gundungurra.¹

PRONOUNS.

Pronouns are inflected for number, person and case, and contain two forms in the first person of the dual and plural. The following examples of the nominative and possessive cases, in the singular number, will be sufficient to exhibit their inflexion:

Singular	{	1st Person	I,	Yetti	Mine,	Yettiuk
		2nd „	Thou,	Nginda	Thine,	Ngindeuk
		3rd „	He,	Malu	His,	Malgung

Who, winyar? What, nganyu? This, ginya. That, malu. The demonstratives are numerous, and of various forms, frequently taking the place of pronouns of the third person in all the numbers. This accounts for the great

¹ See my "Gundungurra Language," Proc. Amer. Philos. Soc., Phila., U.S.A., Vol. xL., pp. 140-148.

diversity of the third personal pronouns, which have little or no etymological connection with the others.

VERBS.

Verbs have the same numbers, persons, tenses and moods, as the other languages treated in this article. In the first person of the dual and plural there is a variation in the suffix of the verb indicating the inclusion or exclusion of the person spoken to. An example of the present tense of the indicative mood only will be given.

Singular	1st Person	I sit,	Ngangan
	2nd „	Thou sittest,	Ngangar
	3rd „	He sits,	Nganga
Dual	1st Person	We, incl., sit,	Ngangangul
	2nd „	We, excl., sit,	Ngangangullung
	3rd „	You sit,	Ngangangula
Plural	1st Person	They sit,	Ngangabullang
	1st Person	We, incl., sit,	Ngangangur
	2nd „	We, excl., sit,	Ngangandhang
	3rd „	You sit,	Nganganguta
	3rd „	They sit,	Ngangandhana

ADVERBS.

No, bureba. Yes, ngungui. Here, gingga. There, nyua. Where, windyella.

PREPOSITIONS.

Prepositions may be either separate words, or they may consist of modifications of other parts of speech to express a prepositional meaning. Several prepositions are subject to inflexion for person and number :

Singular	{	1st Person	At my back,	Warmadhak
		2nd „	At thy back,	Warmadhangin
		3rd „	At his back,	Warmadhanyuk
Dual 1st Per.	{	At our, incl., back,	Warmadhangul	
		At our, excl., back,	Warmadhangullung	
Plural 1st Per.	{	At our, incl., back,	Warmadhangurra	
		At our, excl., back,	Warmadhangandak	

NUMERALS.

One, yuaia. Two, bullē.

CONCLUSION.

In the foregoing pages I have endeavoured to record and preserve the elements of nine aboriginal languages and dialects, all of which are now published for the first time. Only those who are acquainted with the difficulties attendant upon the collection of information from uncultivated races can understand the labour and time and patience which have been expended in gathering the materials for the preparation of this article.

It is perhaps too much to expect that the details of so many languages, and the materials of three vocabularies, should be free from omissions and mistakes, especially when we remember that the seat of investigation comprises about three-quarters of New South Wales, the northern frontier of Victoria, and an extensive region in southern Queensland.

The whole of this work has been done by myself, without the assistance of any person, either in collecting the particulars, or in arranging the grammars. It is hoped that these efforts may prove at least of some value as bases of future operations, and render the further study of Australian languages comparatively easy. Should this end be achieved, the labour and outlay of the author will be abundantly rewarded.

VOCABULARY OF KURNÜ WORDS.

The following vocabulary, containing about 220 of the most important Kurnü words in general use, has been prepared from notes taken by me from the mouths of old men and women in the native camps.

ENGLISH.	KURNU.	ENGLISH.	KURNU.
<i>The Family.</i>		Tongue,	dhurlunya
A man,	wimbadya	Chin,	wukka
Married man,	burrakulli	Back,	dhurnu
Small boy,	kütyungga	Arm,	wünye
Youth,	wilyarrungga	Hand,	murra
Novitiate,	kulta	Thigh,	mungga
Initiated man,	münkamura	Calf of leg,	thiltiya
Father,	ngambadya	Knee,	dhinggi
Elder brother,	kukkudya	Foot,	millinya
Younger ,,	bulludya	Blood,	muppurla
A woman,	burraka	Fat,	korai
Married woman,	yupparilla	Bone,	birna
Young girl,	karnkali	Penis,	wira
Marriageable girl,	kumbulla	Erection,	wandhadya
Child (neuter),	mundhanggura	Testicles,	mulu
Mother,	ngamugga	Vulva,	bulli
Mother-in-law,	gulirri	Nymphæ,	dhillin
Elder sister,	kunnittya	Hair on pudendæ,	murtubulki
Younger sister,	würtuka	Copulation,	baingullana
<i>The Human Body.</i>		Masturbation,	burtaburtamüntha
Head,	milpirri	Semen,	burdiñ
Forehead,	pikku	Urine,	kippurra
Hair of head,	bulki	Excrement,	kilkua
Beard,	wukkubulki	Venereal,	mikkali
Eye,	mainmurra	<i>Inanimate Nature.</i>	
Nose,	mindyumulu	Sun,	putyi
Neck (throat),	bunba	Heat of sun,	windhura
Ear,	yuri or munga	Moon,	dhintyanii
Mouth,	yulka	Stars,	buli or ngunyaga
Lips,	mimnai	Pleiades,	gumbalpirri
Teeth,	ngundi	Thunder,	butangutthu
Breast (female)	ngumma	Lightning,	birnde
Navel,	wirngu	Chain lightning,	nimuddheri
Belly,	münda	Rain,	ngunburu

ENGLISH.	KURNU.	ENGLISH.	KURNU.
Fog,	kukuma	<i>Mammals.</i>	
Frost,	yillingurra	Native cat, blk. and white }	bünduli
Hail,	büntara	Native cat, yel. and white }	kikunya
Fresh water,	thilburu	Rock-wallaby,	wangulu
Ground,	mundi	Flying-squirrel,	dhillipuru
A stone,	yunda	[See mammals under "Mystic Language."]	
Sand,	gurrinya	<i>Birds.</i>	
Light (of day),	bañbukka	Laughing-jackass,	gurrugaga
Darkness,	ngamutabutti	Native-companion,	burälga
Heat,	wunyuru	Pelican,	wirrianungkura
Coldness,	bundinyulla	Peewee,	baiindhal
Rainbow,	kurindherri	Plover,	rittha-rittha
Moonlight,	boityoa	Swan,	yungguli
Shadow,	guindyirri	Crane,	baraga
Camp,	mulye	White cockatoo,	gullibuga
Grass hut,	muthuguli	[Other birds are given under "Mystic Language," <i>supra.</i>]	
Bough hut,	dhurtuguli	<i>Fishes.</i>	
Bark hut,	guippurra	Perch,	günbali
Smoke,	dhöaro	Cod,	dhuburu
Food (flesh),	wünga	Catfish,	bundali
Day,	kalkirri	Silverfish,	binnabuga
Night,	marka	Black bream,	bunnigulla
Morning,	dhungkonka	<i>Reptiles.</i>	
Evening,	warragalka	Bubbur snake,	bundindyura
Hill,	mukku	Brown snake,	dhinga
Sandhill,	dhunna	See "Mystic Language," <i>supra.</i>	
Grass,	muthu	<i>Invertebrates.</i>	
Leaves of trees,	girra	Locust,	wurtu
Birds' nest,	wanginya	Blow-fly,	winguru
Egg,	bürti	Louse,	ngutu
Honey,	bumbulu		
Path,	yutheru		
Shadow of tree,	göilburra		
Tail of animal,	gurni		

ENGLISH.	KURNU.	ENGLISH.	KURNU.
Nit of louse,	butti	Afraid,	nguyalangaba
Centipede,	gilga	Right,	gundyalka
Mosquito,	ngündhi	Wrong,	dhulugalla
Scorpion,	dhunga	Tired,	binnamundhulla
<i>Weapons.</i>		Fat,	gen-nga
Tomahawk,	wukkaga	Lean,	nindadya
Koolamin,	dhinye	Cold,	bundinyulla
Yamstick,	kunga	Angry,	burnbamurka
Spear, wood,	gabaga	Sleepy,	gunhulla
Spear-lever,	wommer	Glad,	gilpuri
Spear shield,	baiawulli	Greedy,	buri
Waddy shield,	gunba	Sick,	gullulla
Club, fighting,	birra	Stinking,	buka-buka
Club, hunting	dhuttu-birra	Pregnant,	mundabuka
Boomerang,	gattheri, wanna	<i>Verbs.</i>	
Small club,	büngürdu	Die,	bukamulla
<i>Adjectives.</i>		Eat,	gaila
Alive,	gilla-bukamulla	Drink,	dhundyali
Dead,	bukada	Sleep,	imagala
Large,	wurtu	Stand,	dhurri
Small,	kutthalaga	Sit,	ngingga
Tall,	baluru	Talk,	gulpa
Low,	mukadya	Tell,	gulperri
Good,	gundyalga	Walk,	gani
Bad,	dhulugalla	Run,	gulyera
Red,	ngalgirga	Bring,	gandi
White,	butha	Take,	wurragandi
Black,	kukindi	Make,	dindala
Full,	nguppalangadu	Break,	yaka
Quick,	gira-gira	Strike,	burta, bulka
Slow,	bolanyi	Fight,	muyalla
Blind,	mainmurra	Wound,	mirlpa
Deaf,	urimuko	Arise,	dhingeri
Strong,	muttyerra	Fall down,	nganggala

ENGLISH.	KURNU.	ENGLISH.	KURNU.
Look,	bummila	Shine,	bainburti
Hear,	dhürli	Suck,	dyungdyalla
Give,	nguga	Swim,	iga
Sing,	bukkinyulla	Search for,	wagari
Weep,	ngira	Spit,	tupala
Cook,	nguala	Smell,	para
Steal,	mirndala	Throw,	ngarta
Request,	ngandyerri	Roast,	ngoala
Blow with breath,	bupa	Whistle,	gwilpi
Climb,	binnari	Pretend,	burlinya
Conceal,	wirunki	Kiss,	murmundya
Jump,	benburri	Vomit,	mundulla
Laugh,	ginda	Dance,	bukka
Scratch,	mirra	Dive,	nguppoagalla
Send,	karndi	Sting,	bünda

VOCABULARY OF YUALEAI AND YOTA-YOTA WORDS.

The following vocabulary contains about 365 English words with their equivalents in the Yualeai and Yota-yota languages, thus making a total of 730 native terms. Every word has been carefully written down by myself from the lips of the native speakers.

ENGLISH.	YUALEAI.	YOTA-YOTA.
A man	urē	yyir
A husband	gulire	winyanbunayir
Old man	thunningurri	dhamiyirr
Very old man		dyirribung
Clever man	wiringin	ngaraga
Small boy	birradyul	mulnigaptya
Youth, before initiation		malnēga
Youth, partly initiated		wōnga
Youth, after extraction of tooth		gogamulga
Youth, fully initiated		dyibbauga
Elder brother	dhaia	pānyupa

ENGLISH.	YUALEAL.	YOTA-YOTA.
Younger brother	kullaminga	pānyip
Elder sister	bōadhi	dhaigip
Younger sister	boannga	pugika
A woman	inar	winyar
Old woman	mamigulla	dhamawinyar
Woman during menses		kartubulla
Wife	gulir	winyar
Small girl	meadyul	nyauwoga
Young woman		dhuddiwa
Time of first menses		durguggimuty
Maid at first menses		maia
Father	boadyir	nhungui
Mother	gunidyir	nhannha
Child of either sex	birralidyul	guthūpka

The Human Body.

Head	dhaigal	boko
Forehead	ngulu	ngunyer
Hair of head	bullundhur	bukan
Beard	yerri	moandhiuring
Eye	mil	mē
Nose	muyu	kauwu
Back of neck		wunnawurra
Throat	wuyu	dyia
Ear	udha	marmu
Mouth	ngaih	kutta
Lips	illi	wuru
Teeth	ia	dirrūn
Breast, female	ngummo	baiyi
Navel	wirrigal	kagadha
Afterbirth	ngalir	nyittāwa
Belly		bulli
Back	baua	bunnūth
Arm	būngun	bōrnu
Elbow	ngunuga	ngunangga

ENGLISH.	YUALEAL.	YOTA-YOTA.
Shoulder		kuttir
Hand	ma	tyirtyirran
Thumb		nhana
Thigh	mubbun	ngurgatyirrimna
Knee	dhinbir	yukun
Foot	bubbur	tyunna
Heart		ngūngwura
Liver		bōrtha
Blood	gō-oi	māwa
Fat	wammo	wallaktya
Bone	buia	lillumā
Penis	dhūn	nukkin
Erection	gilwurri	taiu
Testicles	buru	budyanga
Hair on pudendæ	buthe	yimiñ
Sexual desire	nginngin	dyillu
Copulation	thadha	dhanin
Masturbation	kaiaiabilla	dyilluñ
Sodomy	nididharri	dhanadhan
Noise made in copulating,	kutthabul	dhungo-dhungo
Semen	barri	bullā
Emission	burrabunda	dyityin
Vulva	yangal	bunuñ
Nymphæ	binnunggal	
Anus		muttya
Excrement	guna	gunē
Urine	kil	gumuñ
Venereal	babadi	bēwa

Inanimate Natural Objects.

Sun	yiai	yōrnga
Moon	bālā	yora
Stars	goburrai	tutuñ
Orion's belt	birri-birrai	
Pleiades	mēmēai	

ENGLISH.	YUALEAL.	YOTA-YOTA
Sky		yuradha
Sunshine		dhuddyauar
Thunder	dhulumai	munnara
Lightning	dhungēra	tyirngawan
Rain	iu	gōrgurra
Rainbow	yaluwiri	
Dew	gugil	yāwa
Fog	gua	yanggāwa
Frost	dhundhar	yūngaba
Hail	dhaian	nyinnuga
Water	gungun	walla
Dirty-water		muppagoa
Ground	dhemar	wukka
Mud	biddyai	muppun
Stone	maiama	būnga
Sand	gumbogan	watyaga
Light	dhuiai	yinya
Darkness	būllui	dhulla
Heat	bulēr	nataty
Cold	bullia	bolkaty
Camp	garema	manmun
Bark hut	dhadhar	manung
Grass hut	ngunna	
West-wind	giger-giger	
Whirlwind	buli	
Dust storm	maira	
Mirage	yerradher	
Pipe-clay		tarnga
Red ochre		putthōga
Fire	dhu	pitya
Smoke	wuyugil	thōanga
Food, meat	bunna	mūllan
Food, vegetable	dhuar	
Thirst		thanga

ENGLISH.	YUALEAL.	YOTA-YOTA.
Day	yiai	kananngur
Night	bulwi	thalla
Morning	gibābu	yawa
Evening	bulului	yēlbuga
A splinter	muyandhuduñ	malnha
Hill	dhuyul	
Sandhill	gumbogandul	wammudyamulloga
Grass	bunu	būrpa
Leaves of trees	garil	dawaru
Bird's nest	gareme	manung
Eggs	gō	budyanga
Honey	warrungunna	
A tell-tale	dhubanmulligu	
Grub in box tree		mērin
Grub in gum tree		balaga
Grub in ground		kuka
Bloom on trees		bōwurring
Pathway	yúruwundul'	dana
Shadow of tree	dhuddin	mulāwa
Shadow of man	mulluwil	
Tail of animal	dhun	nukkin
Summer	yaiba	
Winter	dhundarba	

Animals—Mammals.

Native bear	guda	gūrbur
Dog	madhai	bukka
Opossum	mudē	buttya
Kangaroo-rat	gunhar	ngurnuada
Native cat, black and white }	buggundi	miya
Native cat, yellow and white }		burraty-ba
Bandicoot	guyu	thalwa
Small kangaroo-rat	bilba	
Water-rat	gumai	

ENGLISH.	YUALEAL.	YOTA-YOTA.
Porcupine	biggibilla	
Kangaroo	baura	burra
Platypus		wannagapippua
Flying-squirrel		birranga
Ringtail opossum		bindyarama
<i>Animals—Birds.</i>		
Birds collectively	dhiggaia	tyōanda
Crow	wān	dūngami
Laughing jackass	gugurgāga	dūrdyulapka
Curlew	u-i-an	billuoba
Mallee-hen	waggūn	laua
Plain turkey	gumbulgubbin	māndya
Native companion	buralga	kunugudula
Pelican	gulambula	dhailipnha
Swan	baiamal	turnupnha
Woodduck		kunyugoa
Bat	ngarrāadhan	mumianga
Quail		bōrkir
Eaglehawk	mullean	wānmirr
Emu	dinnawan	biggarumdya
Common magpie	buragalbu	korngañ
Black magpie		bēnia
Black duck	budhanba	dōlma
Mopoke		kōkōk
Bronze-wing pigeon		mūngoburra
Lark		dhuddadudda
Rosella parrot		dudūtya
Parroquet		dēkula
Common hawk		pittyinna
Kingfisher		nurnamamdatba
Peewee	burrindyin	tyilloanga
Plover	baldhurradhurra	timmulbornya
Crane	gurrāga	kalmuka
White cockatoo	muyai	tyarring

ENGLISH.	YUALEAL.	YOTA-YOTA.
Black cockatoo		nyanang
Weejugler	guggilariñ	
Fish-hawk	wulla	
Heron	durrūn	
Galah	gillā	
Bowerbird	wida	
<i>Animals—Fishes.</i>		
Perch		kungupgah
Cod	gudu	būrmanga
Catfish	gaigai	
Frog	yuaya	dhungoba
Silverfish	birnga	
Yellow-belly	dhuggai	
Bream	bunngulla	wūrthumurra
Trout		bungame
<i>Animals—Reptiles.</i>		
Ground iguana	biwi	baryebala
Tree iguana	mungungāli	bityimdya
Sleepy lizard	ubun	
Small lizard	gudda	bombala
Shingleback	kurbali	mutirr
Death adder	murubi	
Carpet snake	yubba	mamell
Brown snake	ngundhaba	
Black snake	wuyubului	mingurinya
Tiger snake	bubbur	
Jew lizard		woala
Wood lizard	wallubāl	
<i>Animals—Invertebrates.</i>		
Locust	ngurrulla	dyunna
Blow fly	gummu-gummu	dyēndyura
Louse	muni	muna
Mother-louse	gubbul	
Nit of louse	gaiai	timmin

ENGLISH.	YUALEAL.	YOTA-YOTA.
Bull-dog ant	buyugu	gudyidya
Centipede	gian	thültin-gin
Jumper ant	milbawai	
Maggot		tutula
Common house fly	muguñ	wāwunya
Grasshopper	bunbun	yunādyā
Spider	murgamurgai	
Mosquito	mūng-in	bētha
Scorpion	guna	tilla
Greenhead ant	baiar	bumanebula
Mussel	munggi	diddling-er
<i>Trees and Plants.</i>		
Any leaning tree	bundhirri	kandyima
Any dead tree	burngiñ	dauwir
A hollow tree		durdabulla
Any large tree	bungil	dyealna
Ti-tree		dyima
Willow, wild		ngōrtiya
Myall	maial	gānga
Wattle		ngummara
Pine	bailiñ	waw-lulla
Oak		barttya
Cherry-tree		bāla
Red-gum tree	guraua	dharnya
White box		baiuna
Yellow box		bēruḡa
Honeysuckle		bitthin
Bullrushes		maiyyilla
Yam		maiyyilla
Desert pea	gillunggara	
Sandalwood	buddhar	
Whitewood	būrbul	
Beefwood	mumbo	
Brigalow	kulbai	

ENGLISH.	YUALEAL.	YOTA-YOTA.
	<i>Weapons, Utensils, etc.</i>	
Tomahawk	kumbō	dūtyimba
Koolamin, wood	binggui	
Koolamin, bark	welbun	
Koolamin, for honey	wirri	
Yamstick	dhilai	nūnyer
Spear, wood	billar	dyikura
Spear, reed		kama
Fishing spear		wunnaga
Spear lever	wommurra	yōlwa
Spear shield	burin	bornyir
Waddy shield		mūlka
Fighting club	bugu	burrunggala
Hunting club	murula	bān-ga
Boomerang	burran	wūnya
Net bag		murra
Canoe		muttha
Large bag		kunki
Paddle		kagadya
Headband		murrunggulling
Belt		kunnedhula
Kilt		ngōreh
<i>Adjectives.</i>		
Alive	mūrrun	dhoana
Dead	ballune	kokuñ
Large	burul	dunngidya
Small	būdyen	ying-arna
Tall or long	guyar	dyurrungunna
Low or short	buyadyul	thuluka
Good	kubba	kalinya
Bad	guggil	mutthē
Thirsty	bullal	thang-um
Red	kwainburra	moamaty
White	bullā	pet-tyaity

ENGLISH.	YUALEAI.	YOTA-YOTA.
Mad or crazy	womba	
Black	bului	dhullanun
Full	ngaibo	wurumaty
Quick	burrai	wunyuwula
Slow	bullua	thurramdyuba
Blind	muga	moadhaty
Deaf	wumba	nhubbada-marma
Strong	wullanba	dunngolōdya
Afraid	giel	dyiuman
Right	maiu	kalnirrin
Wrong	walmai	muddhindhūn
Tired	inggil	muralatyamaty
Blunt, edge	mugur	manha
Blunt, point		nhurupka
Sharp edge or point		buggadhillūn
Fat	wammo	walitya
Lean	bilga	walibulla
Hot	dhubiai	
Cold	bullia	boalkuty
Angry	ile	koalyunan
Sleepy	yuar	ngulyēn
Glad	kubbayul	wullanhan-bukkaba
Sorry	kuggilyul	dunngalaty-dyumity
Greedy	dhurin	dyirnyaua
Sick	dhālane	ittyumuty
Stinking	nhui	didyumura
Baldheaded	wuggiba	gulnyaoga
Pregnant	yuleai	bulleana
<i>Verbs.</i>		
Die	ballugigu	kukuñ
Eat	dhulligu	dutyim
Drink	ngaugigu	dhangun
Sleep	dunduigu	nunnha
Stand	wurrai	dana

ENGLISH.	YUALEAI.	YOTA-YOTA.
Sit	illawai	garwul
Talk	gwalligu	loatbaty
Tell	dhubanmulla	ngariaty
Walk	nhawanna	yarwul
Run	bunnagaigu	yumma
Bring	dhaigang-a	yukkorma
Take	gang-a	mumma
Make	gimbilli	buñma
Break	gummulligu	kunga
Strike	bumulligu	nyinna
Beat	bumulligu	mullin
Wound	gurrilligu	kuthana
Arise	wurraia	kumbinna
Fall down	bundang-a	tātēn
See	ngurrilla	nhanha
Look		nhawul
Hear	winnunggulla	ngarnhung
Listen		ngarwul
Give	wuna	ngunu
Sing	bauilla	bā-i-ya
Weep	yugi	dūnhu
Cook	illamulligu	thurra
Steal	munnamulligu	biddhanda
Request	dhaialli	minnamda
Blow with breath	bubilli	boama
Climb	gullie	wurwaty
Conceal	dhurimbuli	nhūrka
Jump	baia	yarkabuk
Jump over	bane	
Laugh	gindamaia	kārebak
Scratch	moangilli	yerka
Scratch with claw	nimmulli	
Forget	ūdhummur	nhubbadamarm
Stare at	bunbun-ngurrilla	nhattyillim

ENGLISH.	YUALEAL.	YOTA-YOTA.
Send	ūrmulla	wōtyan
Shine	wialdhunna	walwunmuty
Suck as a child	ngummugi	bama
Suck a wound		nota
Swim	gubigu	yarwa
Bathe		maryibūk
Search for	ngawillunna	yamuty
Spit	dhulan	thupen
Smell	ngauiā	ming-a
Throw forcibly	gaiawi	munna
Pitch	wunnunga	yung-a
Roast	dhomulli	thurra
Whistle	wile	lēta
Pretend	wage	ngungeandha
Kiss	ngaigale	thumē
Vomit	gawiligu	yakalum
Dance	yorme	kurradhan
Corroboree		tumman'muty
Dive	ung-ai	durtya
Sting	dhuni	
Hunt on ground		mumulwa
Hunt in trees		wawallu
Go	naia	
Come	dhainaia	
Burn	gailamurra	
Bite	kutthera	yinnin

POT EXPERIMENTS TO DETERMINE THE LIMITS OF ENDURANCE OF DIFFERENT FARM-CROPS FOR CERTAIN INJURIOUS SUBSTANCES.

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Part I.—WHEAT.

THE following experiments were carried out in order to test the effect upon the growth of the wheat-plant of a few of the chemical substances occasionally present in the soil and in manures, and which are known when present in excessive quantities to seriously interfere with the growth and development of the plant.

The experiments were carried out in cylindrical culture pots of galvanized iron, 8 inches high and 8 inches in diameter. The pots were watered from below by means of an external tube, communicating with a channel in the bottom of the pot, a quantity of cinders and broken earthenware being first introduced to ensure thorough aeration and drainage. The pots were filled with the soil chosen for the experiment, each pot containing about 18 lbs of the soil. Through the kindness of Mr. Maiden, a space was set apart in the Botanic Gardens in the open air, so arranged that a tarpaulin could be at once unrolled to cover the whole experiment in the event of heavy rain or wind. All the pots were exposed to exactly the same conditions as to light, warmth, water, etc., throughout the course of the experiment. Check-pots were also filled, sown, and treated in exactly the same way for purposes of comparison, omitting the substances whose action was being studied.

Nature of the Soil.—Two kinds of soil were used. That with which the pots were originally filled, and in which